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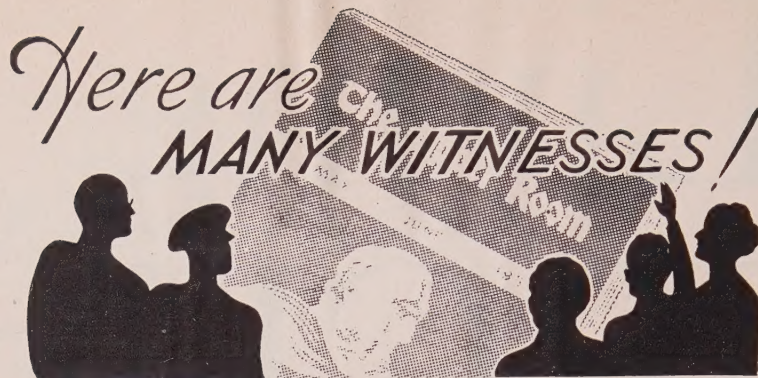
March 31, 1957

25 cents



**The Pale Imitation
of Christianity — P. 12**

Clergy, laymen decry desperate plight of the American Indians; seek amendment to law presently governing Indian affairs. See stories on page 8. (The cover: a mother visits her daughter, who is suffering with tuberculosis, in a mission hospital.)



The annual Lay Witness Number of The Upper Room (May-June) consists of daily devotions written entirely by laymen — business men, workmen, farmers, nurses, housewives — everyday people from all walks of life.

Their expressions of Christian faith and experience spring from the hearts and lives of these men and women of many denominations and many lands.

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The Upper Room

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GREGORY DIX

The Question of Anglican Orders

LETTERS TO A LAYMAN

Now in its fifth printing, this book takes the form of letters to a layman who has been unsettled by Roman arguments against the validity of Anglican orders. A note has been added on the Church of South India, and three appendixes refer to the Gordon Case, to the Apostolic Constitution of Pope Pius XII, and to a criticism of Dom Gregory's handlings of Pope Leo XIII.

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The Living CHURCH

Volume 134

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Number

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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March

31. Fourth Sunday in Lent
One Great Hour of Sharing, Church World Service, NCC.

April

7. Passion Sunday
National Sunday School Week, Laymen's National Committee, to 13th.
14. Palm Sunday
15. Monday before Easter
16. Tuesday before Easter
17. Wednesday before Easter
18. Maundy Thursday
19. Good Friday
20. Easter Even

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, make The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures from non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

Please remember The Living Church in your prayers.

The Living Church

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

"Difficult" Children

I would like to add my comments to those "Talks with Teachers" [L. C., February 1957].

The so-called "difficult" child may be the child in distress. To expel him is to "pass on the side." On the other hand, the quiet, "good" child may also need help but is no trouble.

The psychologist does not hesitate to prescribe love. Why should the Church? The teacher must feel love in her heart toward these difficult children. They must feel that they are accepted.

The child who is retarded may benefit in a small special group where he can have opportunities for success. The extra bright child needs special challenge. He may be bored.

If special help from understanding teachers is available, the minister can be instrumental in referring the child to a clinic for emotionally disturbed children where the child can get professional help before it is too late.

(Mrs. Ralph) HOPE S. CHAPMAN
Wattleboro, Vt.

Boxed Ears

There was little notice in the press of how the two Jewish-owned Syracuse dailies boxed the ears of the 30 ministers (none Lutheran) by jumping at the conclusion that the papers' refusal to accept the movie *Baby Doll* was due to Roman pressure instead of the owner's sense of decency.

ROBERT E. MOORE
Springfield, N. J.

But What of Christ?

Do my eyes deceive me as I study the cover of the February 10th LIVING CHURCH? My vision actually being obscured from the Throne of Grace by a group of "mummers" assuming a rather silly pose?

Apparently the excuse is that in this pose men and women are crusading for Christ! They are interpreting the manner of a parish ill when funds for Christ must be raised. What of Christ?

When He found the money-changers in the temple, He was not slightly concerned with the fact that these merchants were probably performing a helpful service in providing pigeons and turtle-doves and other animals to be offered later as a sacrifice to Almighty God. (Indeed, this must have been a real convenience to the worshippers.) He sternly cleared the Temple and made very plain the fact that His Father's House was to be a house of Prayer — a holy place.

Centuries before, God told Moses to remove his shoes as he stood near the burning bush. Well, Moses, was on holy ground. In fact, God has indicated many times that He demands respect from us.

As we all know, respect must come before love. Our Lord demands our respect because He longs for our love as He thus motivates the whole purpose of religion — the linking

Continued on page 23

St. Peter's Episcopal Church

NEW KENT COUNTY, VIRGINIA

"The First Church of the First First-Lady"



The Church as it Appears Today

Construction on historic Saint Peter's Church was started in 1701 and completed in 1703. Here Martha Washington attended church during her childhood and youth, and here she was married to George Washington on January 6, 1759. Her father, Colonel John Dandridge, and her first husband, Colonel Daniel Parke Custis, were among the early Vestrymen of the Parish and Wardens of the Church.

The Saint Peter's Church Restoration Association (interdenominational) is now in the process of restoring the church, and up until the present time has completed approximately one-third of the restoration work.

During the Virginia Jamestown Festival of 1957, which will portray important historic events in Virginia, between 1607 and 1782, Saint Peter's Church has been designated as the principal place of historic interest in New Kent County. The Church will be open to visitors daily from April 22nd through November 30th, from 10:30 A.M. to 4:30 P.M. The State Commission for the Festival has designated Sunday June 2, 1957, as "Martha Washington Day" throughout the State of Virginia, in commemoration of the date of her birth, at "Chestnut Grove" in New Kent County, on June 2, 1731. There will be worship services at Saint Peter's Church on Sunday, June 2, 1957, at 3:30 P.M., at which time there will be a commemoration of Martha Washington's birthday. Seats will be available for 1200 persons.

Illustrated pamphlets containing a brief history of Saint Peter's Church, a detailed report on the famous Washington-Custis marriage, and a comprehensive road map of highways leading to the Church will be mailed upon request. These pamphlets provide interesting material for a Church group program.

Saint Peter's Church Restoration Association

(Member National Trust for Historic Preservation)

P.O. TUNSTALL,

NEW KENT COUNTY, VIRGINIA

St. Peter's Church is located 22 miles east of Richmond and 33 miles west of Williamsburg, just off the Richmond-West Point Highway, Virginia Route 33.



**High Altar
and Reredos:
Christ Church,
Whitefish Bay,
Milwaukee, Wis.**

The reredos, dedicated on Thanksgiving Day, 1956, was made in Janesville, Wis., by the Ossit Church Furniture Co., Inc. The altar, made by the Babcock Co., in Minneapolis, with the hand carving by Adolph Roegner of Milwaukee was dedicated in 1956 on the Feast of Christ the King.

"By the mystery of thy holy Incarnation . . . by thy Cross and Passion . . . by thy glorious Resurrection and Ascension . . . *Good Lord, deliver us.*"

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

March 31, 1957

Church Leaders in Japan Protest Atom Bomb Tests

By PAUL RUSCH

All Japan is stirred up over atom bombs. During this past and current week decision is being made to fly a delegation to London to protest against Britain's scheduled H-bomb tests on Christmas Island in the South Pacific.

The Most Rev. Michael Hinsuke Yashiro, presiding bishop of the Nippon Kōkōwai (Japanese Province of the Anglican Communion) is slated to head a group of Japanese religious leaders to be added to the proposed delegation of national leaders to go to England.

According to Religious News Service Premier Nobusuke Kishi delegated a prominent Japanese Christian educator in Tokyo to lead in London on his behalf for the suspension of Britain's nuclear tests near Christmas Island.

Masatoshi Matsushita, 55-year-old president of St. Paul's (Rikkyō) University, undertook the assignment after a 10-minute meeting with the Premier. The university is operated by the Japan Holy Catholic Church (Episcopal).

According to the Japan Times, this was disclosed by Cabinet Secretary Hirohide Maeda after the Hawaiian Territorial Legislature's resolution (March 6th) was unanimously passed, calling President Eisenhower's attention to the "deep concern for the safety of the people in Hawaii over the forth-coming British hydrogen bomb tests on Christmas Island."

These past two weeks' developments received nation-wide attention as atom-bombing Japan anxiously awaited an official British government reply to Japan's second appeal for suspension of the tests.

When Prime Minister Kishi recently disclosed his plan to send a protest mission to Britain, the Yomiuri, Asahi and Japan Times, leading national Japanese and English language dailies, played up Bishop Yashiro's picture and stated the religious representatives to be sent are Episcopalians, Salvation Army, and Presbyterians.

Bishop Yashiro, interviewed in Kobe, (he is diocesan bishop of Kobe), regarding the mounting national concern in Japan over the thermonuclear tests in waters near Christmas Island, stated he would confer in Tokyo with the Prime Minister. He is quoted as stating that "the proposal to ban thermonuclear experiments would prove effective if the appeal were made to Britain and other major powers."

The Japan Times further stated that the Lower House (Diet) Special Committee on Science and Technology was told that if the thermonuclear experiments should be carried on at the rate of the past two years, mankind will be exposed 10 years hence to the maximum amount of strontium 90 that can be tolerated. This warning came from Dr. Masao Tsuzuki, director of the Red Cross Hospital in Tokyo, who was summoned by the committee to explain the effects of strontium 90 on the human body.

In the uproar in Japan, the Tokyo University Students' Self-government Association issued a statement declaring that it is prepared to send representatives to join a proposed "protest fleet" to the Christmas Island area to oppose the British nuclear tests.

Long Island Charities Appeal Nets Record High of \$158,411

A total of \$158,411.39 was raised during the seventh annual Episcopal Charities Appeal campaign conducted among 161 churches in the diocese of Long Island. Joseph A. Patrick, chairman, said that the amount was \$14,219.92 more than was raised last year.

The money was distributed among six member agencies in Long Island with \$70,200.60 going to the Church Charity Foundation which benefits St. John's Episcopal Hospital and School of Nursing and the Homes for the Aged and Blind. The Bishop's Call received \$25,636.40 and another \$23,959.25 was credited to the Church Mission of Help for the Youth Consultation Service.

Leon McCauley, Seabury Press Manager, Resigns

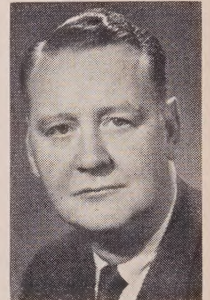
Leon McCauley, manager of The Seabury Press, Inc., trustee of the corporation, and officer of National Council, has announced his resignation effective June 30, 1957. He is leaving his present position to organize McCauley Enterprises, a sales organization which will operate in the East and Midwest.

Mr. McCauley was appointed in 1951 to set up the Seabury Press. Established six years ago, with Mr. McCauley as the only employee, the Press today has 55 employees and does a million dollars annually in wholesale and retail business, although, according to McCauley, Seabury Press has lost \$350,000 over the six-year period. In its trade department, it has published nearly 200 titles in addition to an extensive line of Prayer Books and Hymnals, and in its curriculum department over 100 titles in the Seabury Series and other areas.

Substantial losses are to be expected the early years of a new publishing enterprise, it is explained. The Press has received no appropriations from the general Church budget, although it has received loans from funds under National Council control. Much of its resources have come in the form of contributions from a few dedicated laymen.

Its expanding program has placed The Seabury Press today among the larger religious bookstores and religious departments in general bookstores and department stores throughout the country. Seabury Press books are also distributed in Canada.

All Seabury operations have been under the management of Mr. McCauley, who has had long and varied experience in religious publishing and selling. Before joining Seabury Press, he was head of the religious and Bible departments at Oxford University Press. Previously he had been



Town & Country
LEON McCAULEY

assistant sales manager of Thomas Nelson and Sons, and editor and production manager of the Morehouse-Gorham Company, and for a number of years he worked with THE LIVING CHURCH.

Painting at Lambeth Palace Is Called "Worthless Copy"

Two paintings, one of which is hung in Lambeth Palace, the Archbishop of Canterbury's residence, have been called "worthless copies" by a noted art expert, Leonard Koetser. The painting which usually hangs at Lambeth Palace is of Archbishop William Warham and has been valued at \$196,000. Mr. Koetser said that the painting, which was supposed to be the work of Hans Holbein the Younger, was by an amateur and was worthless.

Mr. Koetser, who exposed a major forgery two years ago, demanded that the Warham painting be cleaned of its grime and submitted to a panel of experts. He said that he doubted that either portrait was a deliberate forgery, but that probably both were works by followers or admirers of Holbein, according to the *New York Times*.

"In my opinion, neither painting is by Holbein himself," Mr. Koetser said. "I think the Warham portrait is a worthless copy probably done by some amateur about 30 years after the original."

The second painting is of Sir Nicholas Carew and is reputedly valued at \$244,000. Both pictures were on exhibition at the Royal Academy when Mr. Koetser made the accusations. The secretary of the academy, Humphrey Brooke, disputed Mr. Koetser. "They are not fakes at all," he said. He termed Mr. Koetser's contentions "absolute nonsense."

David Piper, a member of the exhibition committee and an authority on 16th-century art, agreed with Mr. Koetser that the portrait of Warham was not a genuine Holbein. But he said both paintings would remain in the exhibition. A spokesman for the Church Commissioners, business administrators for the Church of England, said the painting would continue to hang in Lambeth Palace.

Lambeth Conference Invitations To Diocesan Bishops Only

The London *Church Times* reports that, on the advice of the Consultative Body of the Lambeth Conference, general invitations to the 1958 Conference have been issued only to diocesan bishops and not, as hitherto, to suffragan and assistant bishops. A limited number of special invitations to bishops who are not diocesans may be issued by the Archbishop of Canterbury after consultation with his fellow-Metropolitans.

Commenting on the report, American sources familiar with the Lambeth Conference pointed out that the increase in



A CONTEST official holds a picture of St. Elizabeth's Church — a first prize winner. RNS

Burien, Washington, Church Cited

St. Elizabeth's Church, Burien, Wash., won first prize among churches seating less than 300 in the annual competition sponsored by the Church Architecture Guild of America. The architects of St. Elizabeth's were Durham, Anderson and Freed of Seattle. In the large churches (seating over 300) classification, no prizes were given.

For the third consecutive year modern designs captured all the prizes given in the competition. The awards were announced at the National Joint Conference on Church Architecture

held in St. Louis recently, sponsored by the Church Architecture Guild and NCC's Department of Church Building.

The problems of city churches in changing neighborhoods were discussed at conference workshops. The Rev. G. Paul Musselman, director of the Church's urban-industrial work, warned that a real study of the congregation must be made in attempting to remodel or rebuild a church. He gave as an example of bad planning the provision of athletic programs in an area populated mostly by old people. [RNS]

the number of bishops made it necessary to leave out the suffragans and assistant bishops. Retired bishops have never attended. Coadjutors of the American type, with jurisdiction and the right of succession to the diocese, are not found in other parts of the Anglican Communion. Whether they will be included is not yet decided.

It was pointed out that the Lambeth Conference is not, as Americans are inclined to regard it, an official gathering set up along representative lines, but a private meeting to which individual bishops are personally invited by the Archbishop of Canterbury.

Lake-Front Conference Center Bought by Western New York

A large Dutch Colonial house, overlooking picturesque Chautauqua Lake, has been purchased by the diocese of Western New York as the first diocesan con-

ference center in the history of the diocese. Purchased with the house was 13 acres of land with 360 feet of lake frontage providing ample boating and swimming facilities.

The main house will accommodate 40 persons for conferences while a small guest house will provide living quarters for Mr. and Mrs. Robert L. McCallum, members of St. Luke's Church, Jamestown, N. Y., who will live at the center and have charge of its operations. Located about 70 miles from the city of Buffalo, the center is easily accessible from all parts of the diocese.

The bishop's vicar, the Rev. William F. Staton, will have charge of the general supervision of the conference center. The first conferences are now being planned and will be held later this spring, shortly after the diocese takes possession. Future building and development of the property is contemplated to enlarge the facilities so that bigger conferences may be held.

Polish National Catholic Church Marks 60th Year

The Polish National Catholic Church just observed its 60th anniversary. The occasion was marked by special services held March 10th (second Sunday in Lent) wherever PNC congregations are found.

Representing the Episcopal Church and the Anglican Church of Canada, at a Pontifical Mass held that day in St. Stanislaus Cathedral, Scranton, Pa., were Bishop of Western New York; the Rt. Rev. George N. Luxton, Bishop of Huron, Canada; and the Rt. Rev. George B. Snell, Suffragan Bishop of Toronto, Canada. The Most Rev. Leon Grochowski, Primate of the PNC Church, was the celebrant. The preacher was Bishop Luxton of Huron, and Bishop Scaife assisted in the administration of the Holy Communion, marking the first time a bishop of the Episcopal Church has done so in a service of the Polish National Catholic Church. Bishop Warnecke of Bethlehem was expected to be present at the afternoon rally and in connection with the anniversary celebration. All of the visiting bishops departed favorably on their impressions of the occasion. The rousing welcome they received, complete with motorcycle escort and sirens, and the very obvious feelings of friendship so warmly expressed spoke volumes only of the Christian fellowship between the three Churches represented, and also of the growing strength of that fellowship.

Also present at the gathering was the Rt. Rev. Julian Pekala of the Polish Na-

tional Catholic Church in Poland.

The Polish National Catholic Church dates its organization as a distinct branch of the Holy Catholic Church from March 14, 1897, when the late Most Rev. Francis Hodur, then a Roman Catholic priest, led a group of Polish Roman Catholics in Scranton, in a movement of independence from Rome. Other Polish R. C. congregations followed, the PNC Church now comprising some 250,000 members. Bishop Hodur received his episcopal orders from Old Catholic sources.

In 1946 the PNC Church and the Episcopal Church entered into communion with each other.

Archbishop of Capetown, Dr. Geoffrey Clayton, Dies

The Archbishop of Capetown, Dr. Geoffrey Clayton, died suddenly on March 7th. He had been Archbishop and Metropolitan since 1948. Educated at Pembroke College, Cambridge, he was ordained to the priesthood in 1909. In 1934 he was consecrated Bishop of Johannesburg.

A LIVING CHURCH correspondent for South Africa has this to say of Dr. Clayton:

"As a spiritual guide his powers were clearly to be seen in his preaching and conduct of retreats; he was an indefatigable worker not only in his own diocese, but it was his custom to visit one or more dioceses in his province every year, visits which gave encouragement and inspiration.

"In the realm of ecclesiastical statesmanship he proved his worth, especially in the last few years, when the Nationalist Government has been busy in applying the doctrine of apartheid to the multi-racial population of the Union. This obliged the Archbishop to speak strongly against such meas-

ures as the Group Areas Act, the exclusion of the colored people from the Common voters roll, and the proposed measures to bar non-whites from the Universities of Cape Town and Johannesburg."

The election of a new Archbishop of Cape Town and Metropolitan lies with the elective assembly of the diocese of Cape Town. It seems probable that it will take place soon after Easter.

Letter From Archbishop Says He Would Be Forced To Disobey Proposed Law

The evening before his sudden death on March 7th [see this page], the Archbishop of Cape Town, in the name of the bishops of the province, addressed a letter to the Prime Minister saying that if the Native Laws Amendment Act came into force without alteration the bishops would be obliged to disobey the clause which prohibits Africans from taking part in multi-racial services, without the permission of the Minister of Native Affairs.

If the bill becomes law it will not only make multi-racial meetings and religious services in institutions and churches established since 1938 subject to the approval of the Minister, but will give him absolute control over all urban meetings and gatherings to which Africans are admitted.

Two Roman Catholic Archbishops, several leaders of other Communions as well as Anglican clergymen have denounced the bill as an attack on religious freedom, and as one which must therefore be resisted. The prohibition would also affect gatherings of a multi-racial type such as conferences of the Institute of Race Relations, and the Liberal party. It seems an attempt on the part of the government to drive still further the wedge of segregation into the community.

The Minister for Native Affairs, Dr. Vervoed, has now replied through a clerk to the late archbishop's letter. In his reply he deplores the action of the Church in not waiting for the second reading of the bill, when its scope and intent, he said, would be clarified. He advises the Church "to desist from further participation in this most unnecessary agitation." He suggests that the offending clause may be redrafted to eliminate all possibility of suspicion or misunderstanding.

The Cape Times, in a leading article, says that it is difficult for anyone raised in the traditions of Western Civilization to restrain his language when confronted with the patronizing and impertinent reply of Dr. Vervoed, and asks why the civilized, educated, and intelligent public of South Africa should be expected to put up with such insolence. It says:

"Dr. Vervoed is a professional politician, a nominated senator, representing nobody, and unknown until he fathered a draft constitution for a jack-boot nazi republic. If the Nationalists do not send Dr. Vervoed packing



Reflex Studio of Photography

celebration of the Polish National Catholic Church, from left: Bishop Snell, Suffragan of Toronto; Bishop Pekala of Polish National Catholic Church in Poland; Bishop Grochowski, Primate of Polish National Catholic Church in the U.S.; Bishop Luxton of Huron; and Bishop Scaife of Western New York.

it will be because they have accepted that the destiny of the country is to become a 10th-rate banana republic."

According to Religious News Service the bill has been opposed by the Anglican, Roman Catholic, Methodist and Baptist Churches and other religious groups.

Indians Desperate, Says Dr. Deloria

A sermon calling for a "Point Four" program to aid the American Indian delivered by a clergyman of the Church, who also happens to be a Sioux Indian, evoked response in the form of an editorial in the *New York Times*.

The sermon, given by the Rev. Vine V. Deloria as guest preacher at the Church of the Epiphany, New York City, recently, "brought home to New Yorkers something of the sense of desperation with which many American Indians must today be facing their future," according to the *Times'* editorial of March 12th. According to Dr. Deloria the need of the American Indians today is for experts to show them modern ways of raising stock and cultivating land, within the framework of Indian traditions. A desperate need, he added, is more priests, nurses, and social workers.

He also asked the congregation to urge Congress to repeal or amend the current law which authorizes any state to extend civil and criminal jurisdiction over Indian lands. He explained that many Indians feel that they will not receive justice from state courts and prefer Federal supervision of their affairs. It is expected that action will be taken during the present session of Congress to outline the responsibilities of the Federal Government in Indian affairs.

Over 160 Church Education Leaders Attend Meeting

From February 9th to 15th, Christian educators from all over the United States met in Cincinnati, Ohio. Over 160 Episcopal Church directors of Christian Education met together the first two days. During this time representatives of the various Divisions of National Council's Department of Christian Education reported on the past year's work, presented plans for work ahead, and answered questions.

The National Council of Churches' Department of Christian Education meeting was held February 11th to 15th. Most of the officers of the Episcopal Church's Department of Christian Education attended these meetings and many took important parts in the meetings. The Rev. John B. Midworth, executive secretary of the Division of Laboratories on the Church and Group Life, led two "mass roll-play" situations.

Change in Legislation on Indian Relocation Program Requested in Chicago Diocesan Council Resolution

A resolution calling for a correction of injustices toward the American Indian was passed by the council of the diocese of Chicago. The resolution was drawn up by the Rev. Peter J. Powell, rector of St. Timothy's Church, Chicago, and Mr. Robert George of FAIR, Inc., an organization for the promotion of intergroup relations in Chicago.

After an investigation and report by the diocesan Department of Christian Social Relations the council voted unanimously for the resolution asking for a change in federal legislation having to do with the termination of federal responsibility and supervision of Indian affairs. Before calling for a vote on the resolution the Rev. S. M. Stewart, formerly in charge of an Indian mission in New Mexico, stated that the sale of tribal property and the relocation of Indians to distant cities has worked great hardship and has forced many Indians into dependency. Indian leaders, organizations, and associations are asking time and a chance to develop the resources of their tribal lands, he said.

The resolution includes the following three points:

➤ The diocesan council of the diocese of Chicago will ask Congress to modify a House Resolution calling for the end of Federal relationships with the tribe, so that it states positive services to the development of Indian tribal resources in capital investments, full utilization of natural and physical resources for the benefit of the people, and technical assistance in planning and establishing services to provide for the utilization of these resources.

➤ The council further asks that Congress so amend a law bringing the tribes under state law rather than directly under federal law, so that the consent of recognized Indian tribal organizations must be obtained prior to any transfer of jurisdiction of Indian reservations from federal to state governments.

➤ Finally the council asked that the relocation program be so defined as to present to the Indian peoples accurate and true information about relocation and its attendant responsibilities and satisfactions, and that it not be undertaken until all physical and human resources, actual and potential, within the reservation or its environs, fully utilize the skills and activities of the people, except as any individual may desire to leave the reservation for outside employment or living. It was asked that this relocation program be developed in such a way as to give full consideration to the human dignity and value of each individual, including all family members so relocated.

In discussing the need for legislation of this sort Fr. Powell said: "We who are priests in Chicago are constantly seeing the effects of the Bureau's Relocation Program. Indians are brought here, inadequately cared for for a month, and then dropped. Meanwhile, tribal lands are disappearing at the rate of over 500,000 acres per year."

The relocation program was passed by the Federal government, in accordance with a request by the Bureau of Indian Affairs, in 1953, in the hope that it would help the Indian integrate with American society as a whole.

After being approved by the council the resolutions were presented to the Church Federation of Greater Chicago. Although the Church does not belong to the Federation, it was asked to bring these matters to the attention of the Federation. The Joint Committee on Indian work of the Church Federation adopted the resolution, asking for the rewording of point one so that it asked for the repeal instead of modification of the House Resolution ending federal relationships with tribes.

A Question of Timing

Faces Red Department — This issue was planned a big picture coverage of the Termination for the Confirmation Class of 1956, held in the Parish House, Sunday, January 15. And we were there with camera and flash. Unhappily, due to unsuspected mechanical difficulties, flash and shutter did not synchronize. Anyone interested in a strip of blank film about 2 feet long?

—St. Thomas' Messenger
Whitemarsh, Pa.

Bishop of Kensington Visits Anglican Church in Wiesbaden

The Bishop of Kensington, the Rt. Rev. Cyril Eastaugh, and his wife, recently visited the Church of St. Augustine of Canterbury in Wiesbaden, Germany. The bishop confirmed a class of 17, including one former member of the Roman Catholic Church.

The class was presented by Col. John C. W. Linsley, staff chaplain, Headquarters U.S. Air Forces in Europe and honorary chaplain of the Church of St. Augustine of Canterbury. Included in the class was one candidate prepared by Chaplain James T. Fish, Spangdahm Air Base, Germany, and one candidate prepared by Chaplain Alfred L. Allen, Rhine Main Air Base, Germany.

Assisting in administration of Holy Communion was the Rev. Vincent Butcher, diocese of Chicago, who is studying liturgics at the University of Bonn, Germany.

The Church of St. Augustine of Canterbury, originally built in 1865 was opened for Anglican services in October, 1955. Since that time guest preachers from the church have included the Bishop of Fulham, the Bishop of Stepney, and the Bishop of Kensington. The international Anglican character of the church is illustrated in having the American Episcopal Church flag and the London diocesan flag flying side by side.

Rev. Alvin Kershaw, Jazz Band, Refused Tour to Union of South Africa

South Africa's apartheid government has refused admission to the Rev. Alvin Kershaw, rector of All Saints' Church, Peterboro, N. H., and six members of a Yale University jazz band which was scheduled to tour the country March 16th to April 1st.

Members of the group gave up their battle to obtain visas after a two-week campaign.

Prime Minister J. G. Strijdom was quoted as saying that the band's proposed visit was "not such an innocent affair," and that visas had been refused because the group was scheduled to appear before interracial audiences.

Mr. Kershaw, who won national fame in 1955 for his knowledge of jazz when he appeared on the CBS television show, "\$64,000 Question," had planned to accompany the band — the Eli Chosen Six — to explain the history of American jazz in its cultural and racial aspects to concert-hall gatherings. The Union of South African Artists had booked the trip.

The tour was inspired by a visit last summer between Richard Voigt, pianist in the band, and the Rev. Trevor Huddleston, Anglican priest who was recalled from the Union of South Africa to his superiors a year ago after openly fighting the segregationist policies of the government over a period of several years. Young Voigt met Fr. Huddleston during a vacation trip to England.

The jazz group had been giving benefit concerts and seeking private contributions to finance the trip for three months.

All-Time High Record Reported in 1956 Church Construction

A record high in Church construction was reported in 1956 by the Departments of Commerce and Labor in Washington, D. C. The \$773,000,000 of construction reported by the departments was \$39,000,000 more than the previous record established in 1955. December building amounted to \$73,000,000, an increase of \$1,000,000 over the same month in 1955. Building by non-public schools and colleges totalled \$537,000,000 last year, also a record. The figure was \$45,000,000 higher than the 1955 total of \$492,000,000. December construction was \$46,000,000, as against \$44,000,000 the same month of the previous year.

Construction activity by private hospitals, homes for the aged and other social service institutions amounted to \$27,000,000, a decline of seven percent from the 1955 record. However, December building by these institutions totalled \$2,000,000, an increase of \$5,000,000 over similar work done during December, 1955.

[RNS]



BISHOP DUN of Washington has tea with several of the ladies of the Episcopal Church Home.

Washington Diocesan Institutions Announce Plans to Move and Merge

Two institutions of the diocese of Washington and a parish Home for the Aged will undergo major changes this year. The Episcopal Eye, Ear, and Throat Hospital, opened in 1897, will merge with two other general hospitals in the Washington Hospital Center. This new 800-bed general institution on a site near the Soldiers' Home probably will be ready for occupancy during the summer.

One of the wings of the new building, housing 130 beds, will be the former Episcopal Hospital where thousands of eye, ear, and throat patients have been treated during the past 60 years. The hospital's Chapel of the Intercession, where Deaconess Margaret Bechtol has read prayers each morning during her 16 years as superintendent, will be moved intact to the new location. Antique red oak paneling, oaken pews, altar, organ, and furnishings will become a memorial of former days in the new air-conditioned surroundings.

The other diocesan institution, the Episcopal Church Home, will move into an historic remodelled Georgetown mansion, bequeathed to the diocese in 1953. The Rt. Rev. Angus Dun last July lifted the first shovel-ful of earth in ground-breaking ceremonies, for the remodelling of the former John Sevier home. The present property will be sold, as will the present Epiphany Church Home which has been operating since 1892 as a parish project. About the end of the year the 13 elderly ladies now living there will join the 26 women and three men from the diocesan home.

They will look out on a beautiful garden instead of a busy thoroughfare.

Their rooms will be freshly furnished and thoroughly modern despite the age of the main house. The assets and endowments of both homes will be combined to help pay for the much greater operating costs. But the 65-year-old history of service of the Epiphany Home will be memorialized in a plaque in the transplanted chapel. It will contain the altar, pews and fittings so familiar to residents past and present.

The old Sevier mansion, which becomes the new Episcopal Church Home of the diocese was built in 1800 by Washington Bowie, a former governor of Maryland and godson of George Washington. In 1890 the house was sold at auction to Mr. and Mrs. John Sevier. At her death Mrs. Sevier left the property and a substantial cash bequest to the Episcopal Church Home.

A thorough remodelling and a new building were needed to adapt the house to this purpose. The board of the Epiphany Church Home, also faced with the need of extensive renovations and mounting operating costs, agreed that a merger of the two institutions would be advisable. With the approval of the District Court they will transfer their assets and have representation on the Board of Governors and the Board of Managers of the home.

The location of the Sevier property is ideal. Though in the heart of Georgetown, within walking distance of all city conveniences, shopping, entertainment and transportation, it stands in half a city square of huge trees and old boxwood. These gardens will be open to the public on special occasions.

The former mansion to which a west

wing was added will house dining and kitchen facilities, sitting rooms, the chapel and, on the second floor, bedrooms for staff members. A cheerful sun room will connect it with the new residence.

Today 35 parishes, by their own request, are represented on the Ladies Board of the hospital. They will continue to function with a combined group of women from the other two hospitals when the Episcopal Eye, Ear, and Throat Hospital merges with Garfield and Emergency. In the lobby they will carry on their successful gift shop which offers everything needed and wanted by a patient. Endowments will continue to support the work. Facilities will be completely modern with all rooms private or semi-private. And prayers will continue to be said each day in the newly air-conditioned Chapel of the Intercession.

The Church's diocese of Washington will list one less diocesan institution and stand ready for further service to this expanding community.

Ecumenical Patriarch May Have to Leave Istanbul

According to the London *Church Times*, the possibility of the Ecumenical Patriarchate having to leave Istanbul was mentioned not long ago by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. He was commenting, the *Church Times* adds, on a communiqué which referred to the "difficult situation" faced by the Ecumenical Patriarchate in view of the present strained relations between Greece and Turkey over Cyprus. Dr. Visser 't Hooft declined to comment in detail on the matter.

On the other hand another informed source with which THE LIVING CHURCH is in touch knows nothing of this, apart from a report in Ecumenical Press Service of December 21st about a private member's bill in the Turkish parliament to expel the Ecumenical Patriarch.

Valley Forge Chapel to Build Revolutionary War Museum

A \$1,000,000 Revolutionary War museum is planned at the Washington Memorial Chapel in Valley Forge, Pa.

The plans, announced by the rector of the chapel, the Rev. John R. Hart, provide for a division of the funds into 200 parts, each to be a memorial by various patriotic and historical societies and other interested organizations and individuals. The first memorial gift will be presented by the Daughters of the Founders and Patriots of America at a Washington's Birthday service.

The chapel is Episcopal but has non-sectarian "state" services each Sunday afternoon. Other services are conducted by groups making pilgrimages to the Revolutionary War shrine. [RNS]

Philadelphia Rector Speaks Against Flight to Suburbs By Community Church

"We're just gonna stay put!" said the Rev. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Germantown, Pa., in answer to some discussion on whether or not the church should be moved to the suburbs.

The question of moving the church, which is located in a changing neighborhood, cropped up amid talks on how best to use a \$70,000 legacy recently bequeathed the church. The rector made it clear that the church would stay at its present location for "another 104 years" if he had anything to say about it.

Dr. Aulenbach said that he would favor using the money to improve the present Sunday school building or to use it, with another \$100,000, to construct a new unit on the present site. "This is the community we should take care of," said the rector. "I believe with the apartments around here and with plenty of people, there is a great opportunity."

Dr. Aulenbach explained that "we've been able to experiment with integration. We have Negro children in our Sunday school. We have Negro adults on our communicant list and fine Negro families have helped us as ushers. We've tried not to stress the integration problem at all; we've tried to treat people as people."

"Why should the city church run?" asked Dr. Aulenbach. "Financially we had one of our best years last year. Our Sunday school attendance has increased. Our morning congregation, despite many people moving to the suburbs, has increased."

"Much more talk about the legacy and our future has been on the constructive side of what we might do here," the rector asserted. "The chairman of the committee is convinced our work is here; so is the chairman of the parish, Harry Parker."

An editorial in the Germantown *Courier*, the local newspaper, commended Dr. Aulenbach for his decision, saying: "The Rev. W. Hamilton Aulenbach demonstrated that his religious instincts are sound. His position is intuitively sound because it defends the Church and Christianity itself from one of its most deadly earthly enemies: disillusionment and cynicism among the religiously wavering."

Episcopal Pacifists to Support Projects in Foreign Countries

The Episcopal Pacifist Fellowship voted to spend \$2,875 of its \$5,625 annual budget, to support projects in five foreign countries. The overseas budget includes \$625 to the Rev. Arthur Blaxall, of South Africa; \$500 each to Andre Trocme in Versailles, France; K. K. Chandy of Boys' Town, Malabar, India, and Dr. Hildegard Mayr, for a proposed peace center in

Vienna. Sums of \$250 were voted to two leaders in Germany and Japan.

The Episcopal Pacifist Fellowship is an affiliate of the Fellowship of Reconciliation, an organization of non-Roman Church bodies who share the Quaker tenet of non-violence and take a pledge to this effect. The Episcopal branch of the organization has about 800 members.

PNC Prime Bishop Reaffirms Belief in Deity of Christ

The January 26th issue of *Rola Boza* (God's Field), "Polish weekly, devoted to religious, national and social affairs," carries a statement from the Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church, addressed "to the clergy and faithful of the Polish National Catholic Church":

"In reference to certain statements made by the Rev. Albert Tarka in his article, which appeared in the January 5th, 1957, issue of *Rola Boza* — *Przebudzenie*, entitled: 'A Realistic Faith,' I hereby make the following official announcement, as Prime Bishop of the Polish National Catholic Church:

"Holy Scripture and Apostolic Tradition as expressed in the Creeds of the Four Ecumenical Councils constitute the basis of Doctrine and Teachings of the Polish National Catholic Church. Our beloved Organizer and Prime Bishop, Francis Hodur, emphasized over and over again, that our Church is Trinitarian in Creed and centers on the Person of Jesus Christ as the Divine Saviour of mankind and the Second Person of the Blessed Trinity.

"The denial of Christ's Divinity in the Rev. A. Tarka's article, 'A Realistic Faith,' represents the personal opinion of the author — and in no way does it reflect the basic Doctrine of the Polish National Catholic Church.

"All clergymen, in accordance with their solemn vows made at the time of their ordination, and in accordance with the nature of their faculties delegated to them by their Bishops, as pastors of particular Parishes, must faithfully teach their 'flock' the Doctrines of the Polish National Catholic Church, to do otherwise subjects them to disciplinary action by their Bishop Ordinary, or by the Prime Bishop, according to the provisions of the Constitution of the Polish National Catholic Church."

✠ Most Rev. LEON GROCHOWSKI
Prime Bishop of the PNCC

Fr. Tarka's article contained the following passages:

"It is one thing to say that God worked through Jesus or, God was in Jesus, and quite another to say that Jesus was God! . . .

"If, in defiance to His words, in outrage to His own soul, men say that Jesus was Infinite Deity all the time, then His life becomes a mere pantomime. . . .

"To think thus of the life of Christ is to make a puzzle of it, it is to take away all of its power to inspire us. Jesus never indulged in make-believe. He was what He claimed to be: a servant of God, a humble child of the Eternal Father who followed God's call and nobly died in obeying it. . . ."

Diocesan Conventions

New Mexico and S. W. Texas

February 19th to 21st, El Paso, Tex.

The launching of a drive to raise \$500,000 for a revolving loan fund to aid struggling parishes and missions was the major accomplishment of the convention of the diocese of New Mexico and Southwest Texas.

In asking for establishment of the fund, Bishop Kinsolving said: "Some of our missions cannot support a full-time priest and cannot compete with the rest of the churches in their communities. For other missions, even the salary of a part-time priest presents a burden, and the church has to go without necessary facilities to provide it."

Bishop Stoney, retired bishop of the diocese, was named historian.

ELECTIONS. Standing committee: Ralph Trigg. Executive committee: William Cull.

Cuba

February 22d and 23d, Camagüey, Cuba

"The year 1956 has not been a great year for the Church in Cuba, but there is substantial evidence of solid progress and of deepening of our roots. The Church is stronger in its influence, and has reached out further into the community, and it has received a wider recognition as an important religious factor in the life of the Republic."

Thus Bishop Blankingship, in his address to the convocation of the district of Cuba, summed up the work of the Church on the Island during 1956.

The Convocation was very well attended. It evidenced the work done among laymen during the past year, and further steps were taken to strengthen this kind of work among the men of the Church. The educational work, both in Parochial schools and in Sunday schools, was amply discussed, and plans for a new strategy were made in connection with the former schools and for a better program in connection with the latter. The financial aspects of the work were thoroughly analyzed and a greater self support was encouraged.

The city of Santa Clara, in the province of Las Villas, was chosen as the site of the convocation in 1958.

Mexico

January 24th to 27th, Cuernavaca

In announcing his intentions to retire this spring, the Rt. Rev. Efrain Salinas y Delasco, bishop of the district of Mexico, told delegates to the annual convocation: "On the 7th of April of this year I will have given 50 years of my life to the service of the Church. It is a great pleasure," the bishop said, "that the last convocation at which I'll preside is precisely in the city where I was born, baptized, grew up, and attended primary school."



Mayor of Camagüey, in Cuba, gives Bishop Blankingship of Cuba a scroll naming him and delegates to the convention "honored guests" of the city. Auxiliary president Dra. Monserrat Sugranyes is in front.

From here I went to Mexico City to continue my studies. I give thanks to God for this happy coincidence."

The commission on missions reported steady progress in the general advance of the Church in Mexico with more baptisms, confirmations, ordinations, and people received from other churches.

BUDGET: \$45,000.

GUEST SPEAKERS: The Rev. Richard L. Harbour, National Council representative, and the Rev. Gerhard C. Stutzer, chairman of Young People's conferences for the diocese of Oklahoma.

ELECTIONS. Council of Advice: lay, B. N. Goodrich.

West Texas

January 27th to 29th, Brownsville, Texas.

A new constitution and a revised set of canons, the first new documents since the organization of the diocese in 1904, were adopted by the 53d annual convention of the diocese of West Texas. The constitution, passed on first reading last year, was adopted on second and final vote this year without debate. There was some debate before the canons were approved and a few changes were made from the floor.

The delegates voted down a resolution to permit women to serve as delegates to the convention and to serve on vestries. The motion to delete the word "male" from the canons affecting qualifications for council delegate and vestry was voted down in the clerical order.

The dramatic growth of the diocese prompted special emphasis on missionary endeavors. Bishop Jones and Suffragan

Bishop Dicus reported to the convention results of a 10-year survey and their proposals for coping with the challenge inherent in future growth in Texas. First steps for expansion included an increased budget for missionary and educational work. In addition to the regular budget the Department of Extension plans to spend \$29,000 in 1957 to aid new missions. This is an increase over the 1956 allocation of \$27,000.

BAPTIZED MEMBERS: 25,557.

BUDGET: \$246,053.

GUEST SPEAKER: The Rt. Rev. Richard S. Emrich, Bishop of Michigan.

Audio-Visual Scholarships to Be Awarded by Cathedral Films

Cathedral Films, Inc., will award 15 scholarships for six weeks of graduate study in audio-visual religious education at the University of Southern California in Los Angeles, it was announced by Dr. James K. Friedrich, Cathedral president.

Applications for scholarships are open to advanced seminary students and must be submitted by April 15, 1957. Accepted applicants will attend the second annual Cathedral Films Audio-Visual Workshop, to be conducted at the U.S.C. school of cinematography June 24th through August 2d.

The scholarships include tuition of \$120.00 for six units of study, plus up to \$100.00 for traveling expenses. Applications should be forwarded to Cathedral Films, Inc., 140 N. Hollywood Way, Burbank, California. Dr. Friedrich said. Graduate credit will be given to workshop participants, it was announced.

Peace of Mind and Soul

By the Rev. W. Norman Pittenger

Professor of Apologetics in the General Theological Seminary

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee."
(Isaiah 26:3.)*

These words say all that is true and useful in any of the cults, so popular today, which promise security and serenity to the distraught and distressed men and women of our time, men and women for whom so often conventional religion has become an impossibility.

Whether the cult be the relatively "low-brow" following of Dr. Emmet Fox or the relatively "high-brow" following of Gerald Heard, the end-product which is sought is the same: it is peace of mind and calm of spirit, poise of personality and equanimity of response to any and every situation, in a world which is so utterly unpredictable, so disappointing, so wearing, and so wearying. The age is in need of such a confidence as shall lead to quietness of spirit; and because it is in such desperate straits it looks for this anywhere at all.

[The "cults" which Dr. Pittenger has in view in this article are all of those groups outside organized Christianity (like Unity, Vedanta, Mental Science, etc.) and groups within organized Churches (like the cult of "positive thinking" and "peace of mind"), which are primarily concerned with religion as a way to mental and emotional security, and which regard religious faith and practice as essentially a psychological technique for obtaining such security.]

The real tragedy is that Christianity, as it is popularly understood today by many people, has nothing to say to this situation. There are many reasons which may be suggested for this unhappy misunderstanding. One of them is that for great numbers of

St. Theresa of Avila
RNS Photo

ST. THERESA: "Let nothing dismay thee, nothing affright thee; patient endurance attaineth to all things; whatever may happen, God never faileth."

What about the cults, so popular today, that promise security and serenity to the distraught? A leading Christian thinker claims, in this article, that there is nothing valuable in them which may not be found in Christianity.

ple, Christianity is equated with an obsolete system of thought, in which men and their affairs occupy the physical center of the universe. They know that such is not the case; therefore they have given up and cease to find anything of value in the religion which presumably teaches such a preposterous notion.

Another explanation is that the ecclesiastical machine has seemed so stiff and tiresome that men and women of good will are repelled by the apparatus which they think is connected with religion. They identify Christianity with national executive committees and meetings of auxiliaries and supper-clubs.

Still another reason is that it has been assumed that busy-body reform, a repressive ethic, or both of these together, constitute all that is essential in Christianity; naturally any person with intelligence will reject a religion that is supposed to be nothing but meddling morality.

Whatever the reason — and many others could be suggested — it has been, to the very people who most need the help which Christianity can give them, that it cannot be of any use to them in their difficulties. Their difficulties are real enough; their need for help is real enough; but they are convinced that Christianity is not the answer. So they turn to the new cults which are so fancy and so attractive.

Pale Imitation

The truth is, of course, that the disciplines of these new cults, the practices which they suggest, and the results which they guarantee, are all of value (insofar as they are valid, useful, and desirable) the pale imitation of Christianity when it is at work in all its vigor.

For example, we need the certainty that the world is at heart a home and

not a wild madhouse. Christianity can give us this assurance without denying the obvious reality of evil and pain into the bargain. We need the steady confidence which comes from knowing that God will take into His hands all the good that there is in the world, and hence that the good is safe with Him. Christianity tells us this, without denying the painful fact that the good is hard to secure and harder to maintain.

St. Theresa has a saying which contains all that one needs to secure inner serenity in the midst of outward chaos: "Let nothing dismay thee, nothing affright thee; patient endurance attaineth to all things; whatever may happen, God never faileth." There is the sum-total of Christianity, so far as its attitude toward "the changes and chances of this mortal life" is concerned. The way to that serenity is by humble acceptance of the Christian faith, humble practice of Christian worship, humble following of the Christian way. And it involves "taking the Church," even if it does not always seem very attractive; perhaps this is one of the most demanding of the disciplines to which we are called.

So far as I have been able to discover, then, from conversation with those who claim to have been greatly helped by the new cults, there is nothing valuable in them which may not be found in Christianity. Genuine Christian souls — by which I mean those who have been willing to live faithfully and loyally in the Church — have shown precisely the same benefits. The great difference has been that they have not usually become Christians or continued as Christians because they wanted to be helped. They have needed help, needed it terribly; but they have been and have remained Christians because they were

bound by a prior loyalty and faith, by solid conviction, perhaps even by the fact that they had been brought up within the Church and believed in it. This has meant that for them Christianity has appeared not so much as a *cure-all* for human ills as a *true* religion, which because it is true has been of help to them in their daily life. Hence they have not been quite so vociferous as those who support the new cults. This may be unfortunate. On the other hand, it is a little healthier perhaps than the rather loud shouting and advertising of the converts to "mental health" and "new thought" or to "Heardian yoga."

Nevertheless, there is no question but that we could all of us be a little more ready to tell other people that we did and do find Christianity a help to us as we live in the world. That is — if we do find it a help. If Christianity, as we believe and practice it, makes no contribution to a more balanced, healthy life, we can be sure that something is wrong somewhere.

The likelihood is that the something that is wrong has its habitation and home in ourselves rather than in the religion which we verbally profess but do little to make real in our experience. The probability is that those of us who do not find what an older generation called "the consolations of religion" in our own individual experience, are precisely the ones who do not know much or care much or do much about the religion which they are supposed to hold.

Insult or Tribute?

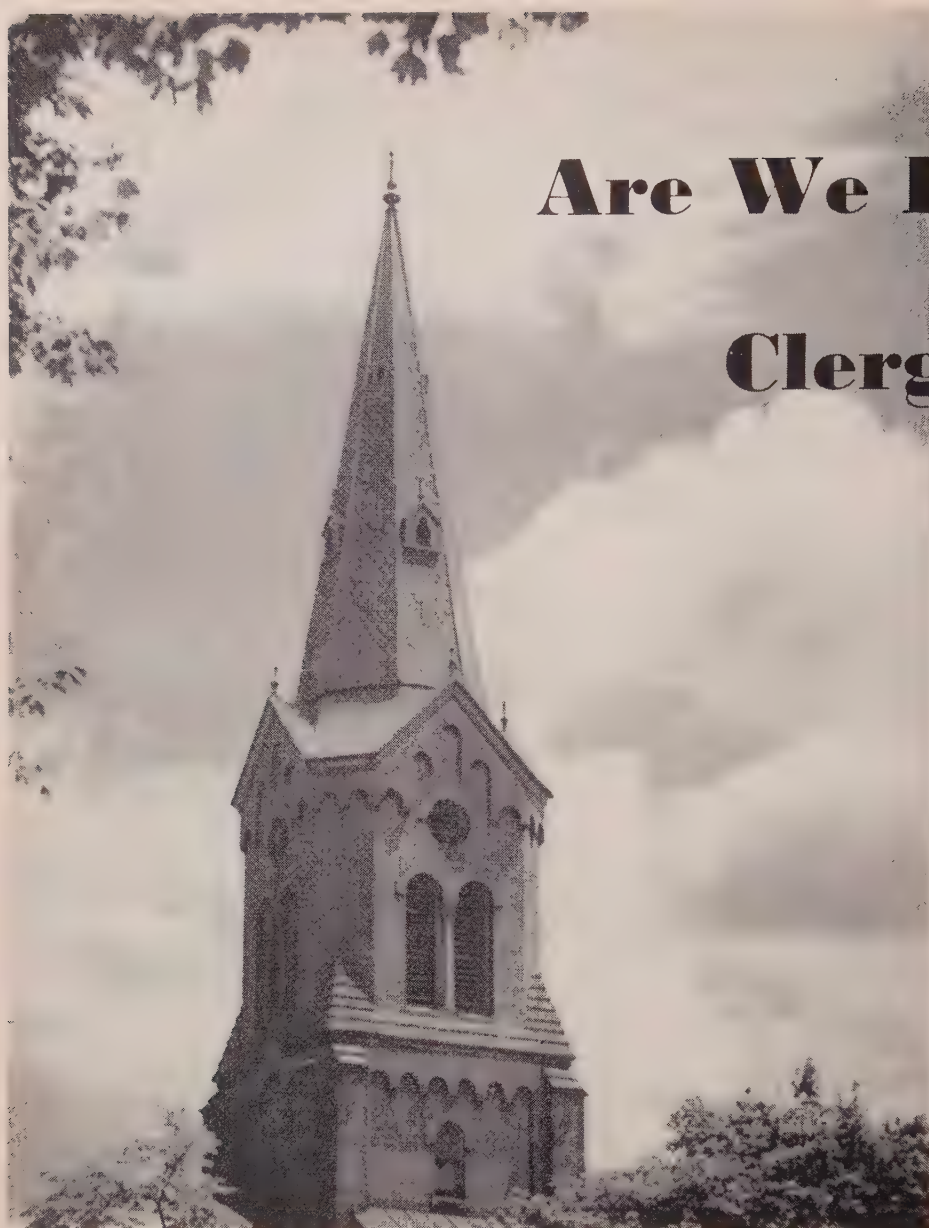
In Christianity belief and practice go hand-in-hand, as Illingworth pointed out long ago. You cannot believe first and practice afterward. You cannot have verbal belief or conventional acquiescence, and then expect to have any significant results in your life. If we wish to know the benefits of Christ, in the old theological phrase, we must both believe in Christ and "try his works to do." Otherwise we shall fail at every point.

If so much be granted, I think that we may go on to say that the men and women who with hearts at rest get most out of life — and, incidentally, put most into it — are the men and women who are mastered by Christian conviction because they are honestly seeking to live as members of the Christian fellowship, nourished by the Christian sacraments and molded by that exposure to the divine reality which we call prayer.

Are We Paying Our Clergy Enough?

By the Rt. Rev.
Frederick D. Goodwin

*Bishop of Virginia
Chairman, General Convention's
Commission on Clergy Pensions*



Eva Luoma Photo

There are some bright spots in the picture — but some pretty weak points, too

At a meeting not long ago of General Convention's Joint Commission to Study Pension Plans and Clerical Salaries it was pointed out that, since clerical salaries are fixed by diocesan authorities and parish vestries, probably the most helpful thing the Commission could do would be to gather from various sources information that might be of value to parishes and dioceses in discharging this responsibility.

From Church Pension Fund records, government reports, a survey of various diocesan practices, and other re-

lated studies, the information given in this article has been brought together and is here presented in the hope that it may be of value to all concerned.

Clerical compensation involves four factors: the basic salary, a rectory or provision therefore, the Pension Fund system, and a proper travel allowance. Let us look briefly at each of these:

1. *The basic salary figure, including rectory rental value.* Over the past 30 years there has been a fairly consistent increase in the figure of the average salary from \$2,750 in 1926 to \$5,000 last year, 1956, or 82%. One

should bear in mind, however, that these figures include the rectory rental value of $\frac{1}{6}$ of the cash salary. The average take-home cash salary is therefore \$4,286, which when increased by $\frac{1}{6}$ is \$5,000.

This figure is significant, however, only when compared with the increase in the Consumers Price Index (often referred to as the Cost of Living Index). Since 1939 — a year chosen because it was in the relatively stable period just before the war — the cost of living has gone up 97%, but the average of clergy stipends (which w-

27 in 1939, including rectory rental allowance) has gone up only 83%. Further, there still remains the basic question: Is it possible for a clergyman and his family to live in reasonable comfort on a salary that an average of \$4,286 represents — even when it is provided also with a rectory? We should not forget that many of the clergymen, usually the majority, have salaries that are below the average figure.

How do other professional men, or skilled mechanics such as carpenters or even truck drivers, fare? The average clergyman's salary is way, way below the average income of other professional men like physicians, dentists, and lawyers — below those in build-



ing trades, but above the average for skilled truck drivers. Are the laymen willing to have their clergymen's salaries remain there?

2. *Provision of rectories.* The next important factor in adequate clerical compensation is a rectory, or an allowance for rectory rental. Sometimes provision is made for heat, light, etc., in connection with the rectory.

Generally speaking, the record of the Episcopal Church regarding rectories is reasonably satisfactory. Quite generally this responsibility is recognized and provision is made. Most rectories are satisfactory, but not all. Some are much too large for these wantless days; others are too small for a growing family. Many of them are not adequately maintained by the parish, unless a new rector is being brought, when much cleaning and rearranging takes place for the new parson. To maintain better the rectories we now have would not only improve the future as a whole but would be a fundamentally decent thing for vestries to do out of respect for their clergymen, and particularly for their wives. It might be well for bishops and others, when they are guests in a rectory, to ask themselves the question: "Would I and my family be happy to live in this house?"

3. *Pension protection.* The third factor in proper clerical compensation is the payment of pension premiums and the benefits derived therefrom for the clergyman and his family.

So quietly and efficiently does the pension system work that some are

likely to overlook its importance in the total picture of a clergyman's compensation. But it must not be overlooked. The blessings that the Church Pension Fund brings to our clergymen in the assurance of a pension upon their retirement, the protection to their widows and children in the event of the clergyman's death, and in the extra benefits provided beyond contractual obligations — such as the payment of \$1,000 to the widow of a deceased clergyman immediately on the receipt of notice of his death — these and other benefits, procured by Pension Fund premiums paid by the parishes, are bright spots in this whole picture. The wisdom of the founders of this Fund is becoming clearer each year.

Everyone would like to have the pensions and other benefits larger than they now are. The obvious way to increase these is through an increase in salaries. Pension benefits could, of course, be increased by a corresponding increase in premiums; but, since these are now 15% of the salary, General Convention has not thought it wise to consider a further raise in this figure — especially since Social Security is now available to the clergy.

A sound actuarial basis was laid at the outset, and the Trustees of the Church Pension Fund, faithfully carrying out its principles, deserve the complete confidence and appreciation of the whole Church.

4. *Travel allowance.* The fourth and final factor in adequate clerical compensation is that of sufficient travel allowance. Here the general picture, while improving, is still unsatisfactory. In most instances the travel allowances just do not cover the cost of transportation, and the clergymen have to pay the difference out of their already meager salary. The crucial question is: "How much does it actually cost per mile to operate a car and



allow for depreciation and other expenses, such as insurance?"

To this question no single answer can be given. The figure will vary for different parts of the country, for different driving conditions, and according to the number of miles per year the car is driven.

One careful study, based on the experience of two large corporations operating fleets of over 300 cars each,

two car rental agencies covering the entire United States, and the Runzheimer and Company study, came up with this table of cost per mile:

20,000 miles per year	7.29c per mile
14,500 miles per year	8.87c per mile
12,500 miles per year	9.78c per mile
10,000 miles per year	11.43c per mile
7,500 miles per year	14.19c per mile

This computation allows \$827.85 per year for fixed charges, including depreciation, insurance, licenses, and taxes. Depreciation is based on 2½ years or 45,000 miles of driving. While other computations will result in somewhat different figures, they will not, if all factors are included, vary greatly.

When we examine the travel allowance of various dioceses we discover some interesting facts, of which the following are fair samples:

- Diocese 1:
\$200 per year for operation
\$200 per year for depreciation
- Diocese 2:
6c a mile limited to driving between churches
- Diocese 3:
\$300 per year for operation
\$200 per year for depreciation

Such allowances are just not based on reality. Family use of the car should not of course be charged to the parish or to the diocese. But when the parson is about his work as a priest of the Church, he certainly should not be required to pay so large a part of his unavoidable travel expense.

In the matter both of salaries and travel allowance, we know that bishops, diocesan officials, and vestries are concerned to be as fair as the resources at their command will permit. But, as long as living and transportation costs increase year by year, constant review and action must be had if we are to be fair — particularly to our missionary and other lower-salaried clergymen.

Four major factors enter the picture: salaries, rectories, pension premiums, and travel allowances. No diocese or missionary district, no parish or mission can, in justice to its minister, fail to keep each of these factors in mind. Salaries and travel allowances are our weakest points and need special attention and constant re-evaluation.

Churchmen know that the Episcopal Church has a mind to match its respect and affection for its clergy with a compensation that is reasonable and just.

BOOKS

Horizons Broadened

BYZANTIUM: GREATNESS AND DECLINE.

By **Charles Diehl**. Translated by **Naomi Walford**. Edited with an Introduction by **Peter Charamis**. Rutgers University Press. Pp. xviii, 366. \$8.50.

There has been an increase in interest and understanding of the history of the Byzantine empire in the past few years and a greater appreciation of its contribution to western civilization. A generation ago we accepted Gibbon's statement that its history was "a tedious and uniform tale of weakness and misery." The work of scholars, particularly since the beginning of this century, has broadened our horizons and given us a greater appreciation of cultures other than our own.

Among these scholars, Charles Diehl (1859-1944) was one of the most distinguished. Early in his career he turned his attention to Byzantium and from 1888 he produced a variety of books and articles covering almost every aspect of its culture and history. His *Byzantium: Greatness and Decline* first came out in 1919. A second edition was published in 1926 and later incorporated in another book in 1943, *Les Grands problèmes de l'Histoire Byzantine* without material changes.

Since that date, advances in Byzantine studies have altered some of the details but do not change the general picture drawn by the book. Rutgers University has caused its translation by Naomi Walford from the French Edition of 1926 as the first volume of the Rutgers Byzantine Series. The first 26 pages give a brief history of the Byzantine empire. The rest of the book is devoted to a consideration of the elements of its power and weakness and the influence of its art and institutions on the modern world.

Of particular interest to Churchmen is the great contribution of the Byzantine Church to the conversion of the peoples of the Balkans, Russia, and Asia and to their cultural development. While it is a scholarly work it makes fascinating reading for the ordinary reader. The illustrations do much to enlighten the text and add to the understanding of the reader. The introduction and extended bibliography by Peter Charamis, who is a Byzantine Scholar in his own right, aid in the interpretation of the text and furnish a source for further reading.

Altogether, this is a book to be highly recommended.

HOWARD T. FOULKES

CRISIS IN COMMUNICATIONS. A Christian Examination of the Mass Media. By the Rev. **Malcolm Boyd**. Doubleday. Pp. 115. \$2.95.

Every reader of *THE LIVING CHURCH* is subjected every day to the powerful forces of communications — through newspapers, magazines, broadcasts, booklets, books, and personal conversation. Some of this is for good, and some of it is for selfish purposes not in the public interest.

In *Crisis in Communications*, the Rev. Malcolm Boyd, a priest of the Church, who has had a longer record in commercial communications than in Church communications, tries to bring light into an area which needs more explaining and more sharing between the secular and church communicators. But in this little volume, he could hardly come to grips with the basic problems posed by his title. The most faithful reader would have to fight his way through varying type sizes to try to get the meat of the chapters. For example, on page 50 there is buried "Why has the Church not been creative?"

So this book sadly comes down to a mixture of philosophy, personal observations by the author abroad and at home, and former magazine articles published in an assorted group of publications, now put into book form. Several readers have stated that, after trying to read this slim volume, they found the book hard to understand, and found it hard — as a result — to know how and when to act in this important and fast moving field.

The author's many friends and admirers will hope that his next book will be more meaty and useful to the reader.

FREDERICK H. SONTAG

A BOOK OF PRAYERS. Compiled by **John Heuss**, Rector of the Parish of Trinity Church, New York City. Morehouse-Gorham. Pp. 96. \$2.

Prayers for various needs — nation, community, Church, etc. — based on a collection begun by the late Bishop Stewart of Chicago. Includes "longish" prayers as well as the terser type represented by the Collects of the Book of Common Prayer. Some of the material is adapted from the Prayer Book. The prayer, "O Lord, support us all the day long of this troublous life," is given in the version containing the italicized words — certainly more suitable than the P. B. version (p. 594), if the prayer is to be used in the evening.

FRANCIS C. LIGHTBOURN

ST. BASIL THE GREAT AND APOLLINARIS OF LAODICEA. By **G. I. Prestige**. Edited from his papers by **Henry Chadwick**. Macmillan. Pp. ix, 68. \$2.

This last and posthumously edited Prestige treatise is another of its distinguished

author's significant contributions in the field of Patristic scholarship. It is specifically concerned with an exchange of letters between St. Basil and the heretic Apollinaris.

In the past, many scholars doubted the genuineness of these letters, but Dr. Prestige has reviewed anew the evidence and has put forward a closely knitted and persuasive argument for the authenticity of these writings. If Dr. Prestige's particular exegesis is accepted, this correspondence will shed new light on the Patristic doctrine of the Unity of God as also certain aspects of Apollinaris' teaching.

The book is, of course, primarily a well-documented scholar's essay; but it is written in a fluent style which will provoke the interest of every reader who has any knowledge of the age of the great Church Councils.

JOHN LESLIE ROSSNE

Books Received

THE INNER SEARCH. By Dom Hubert Van Zeller. Sheed & Ward. Pp. ix, 230. \$3.

YOU CAN STOP WORRYING. A Practical Method for Quieting the Mind. By Samuel W. Gutwirth. Regnery. Pp. ix, 114. \$3.

HOW TO MAKE \$18,000 A YEAR FREE-LANCE WRITING. By Larston D. Farrar. Hawthorn Books. Pp. 276. \$4.95.

BE NOT ANXIOUS. By Randolph Crump Miller. Seabury Press. Pp. xii, 237. \$3.25.

THE DIVINE COMEDY OF DANTE ALIGHIERI. A Translation in *terza rima*, with Introduction and Arguments. By Glen Levin Swiggett. University Press. Sewanee, Tenn., 1956. Pp. xiv, 566. \$7.50.

PRAY YOUR WEIGHT AWAY. By Rev. Charles W. Shedd, D.D. Lippincott. Pp. 158. \$2.95.

WALKING WITH GOD. By [the late] Bishop Charles Henry Brent. A Devotional Miscellany. Edited by Frederick W. Kates. Church Historical Society, 606 Rathvue Place, Austin, Tex. Pp. 3. Paper, 50 cents. [Church Historical Society change of address from 4205 Spruce St., Philadelphia 4, to that given should be noted.]

PRAYER CAN CHANGE YOUR LIFE. Experiments and Techniques in Prayer Therapy. By William R. Parker and Elaine St. Johns Davis. Prentice-Hall. Pp. xvii, 270. \$3.50.

THE BOOKS OF THE OLD TESTAMENT, B. Robert H. Pfeiffer. Harpers. Pp. xi, 335. \$3. [An abridgment of the author's *Introduction to the Old Testament*.]

THE CIRCLE OF FAITH. By Marcus Bach. Hawthorn Books. Pp. 189. \$3.95. [Chapters on Theresa Neumann, Shoghi Effendi, Helen Keller, Pope Pius XII, Albert Schweitzer.]

WHEN I BECAME A MAN. By Theodore Parker Ferris. Oxford University Press. Pp. 228. \$3.75.

COMMUNITY JOURNEY. By George Ineson. Sheed & Ward. Pp. 199. \$3.25.

THE PSALTER IN THE TEMPLE AND THE CHURCH. By Marie Pierik. Catholic University of America Press, Washington 17, D. C. Pp. x, 101. \$3.

MACCABEES, ZEALOTS, AND JOSEPHUS. By William Reuben Farmer. An Inquiry into Jewish Nationalism in the Graeco-Roman Period. Columbia University Press. Pp. xiv, 239. \$4.50.

A PRIMER ON COMMUNISM. 200 Questions and Answers. By George W. Cronyn. Edited by Howard Oiseth. With an Introduction by Professor Franklin L. Burdette. Dutton. Pp. 190. \$2.50.

THE ESSENTIAL LIFE. By Stephen Bertrando Stanton. Richard R. Smith, Inc., Rindge, N. H. Pp. vi, 243. \$2.50.

The Living Church

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Necessary Techniques

Come, come, let's not be fancy. *Technique* is just a campus word used to avoid the more earthy word *method*. The dictionary adds that "technique refers to technical skill, especially in artistic work." Teaching religion is assuredly an art, calling out all the artist's originality, perception of life, and ingenuity. This is the elusive, the personal element. But every art and every artist develops necessary techniques which can be observed, shared, and copied (each in his own way) by other artists.

We need methods, then, to help us get away from this bungling and missing the mark which has been going on in our classrooms so long. If the lofty ones seem to scorn methods, as if they were a substitute for reality, perhaps they are telling us something about their own sense of futility. They just haven't learned to use some good methods.

Here is the heart of the matter: methods are invented by workers to get something special done. Some methods come ready-made, and can be gathered into working kits, like tools. Fishermen can buy many baits, but the best fishermen "study the fishes' curious ways," and frequently devise and tie their own flies. All teachers use some methods, but poor teachers miss at these points: they use outmoded devices, or they repeat endlessly a single pattern of procedure.

What are Good Methods?

Good methods are lively, with some element of fun or pleasure; they should be varied; should call for participation; should be started swiftly, without undue dragging; should be used again if they work; they should employ skills already at least partially familiar; and they should be designed to advance some desired purpose. Here is our clue: to get a certain thing accomplished. What do you wish might happen in your class this Sunday?

Various problems confront the teacher as he plans his next session, or as he struggles in the midst of battle between the opening and closing bells. Here are some problems, listed not in their order of importance, nor completely, but to illustrate:

1. **To forge the class into a real group** sharing, accepting, helping, and learning from each other. There is no one method for this, except to use all the devices of sincere fellowship. The new books give many, but you must make them your own.

2. **To discover real concerns and prob-**

lems. Two general methods — one is to ask them, and keep on asking, and following up. The other is to give them ways for expressing, as in written answers to the question, "What do you want most, what are you most afraid of, what are you punished for?" And always the teacher's and observer's note books, building up details gleaned from each child's free remarks and actions.

3. **To get things memorized.** Plenty of devices here — the large card, home work, concerted recital, contests. But always the will of the teacher to get it accomplished is needed plus the unfailing repetition and drill.

4. **How to get them to do what you want them to do, happily, and on their own.** Ah, here is the inner lock, opened only by the golden key of motivation. In a sense, this is the whole task of the teacher — to get pupils in motion. This is the central nerve of leadership. You can learn if you keep trying.

5. **To secure less noise,** to have a courteous, self-disciplined class. Let the teacher talk less and more quietly. Try role playing, and notice how they listen attentively to their own kind. Or, if the class has formed a pattern of violence, it may call for a period of reorganization and frank talk leading to the setting up of some new ideals of class conduct.

6. **To create interest in a new area.** Interest is in part familiarity. It takes time and many different new stages to build up. It calls for an opening note, repeated later, and sounded in a variety of ways.

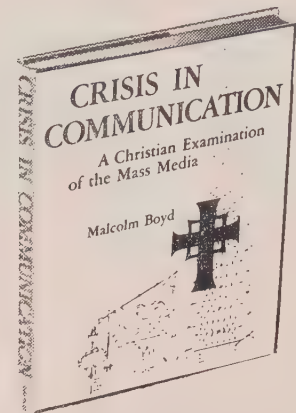
7. **To get the shy, the unresponsive to speak.** Don't spend too much time on this. Such children will always be out-talked. Let them express themselves in other ways, or just listen. But give them their chance, now and then.

8. **To prevent discussion from running too long.** That's easy: plan some activity for the latter part of the period and switch to it on time. Most teachers let talk run too long because they have prepared nothing else.

9. **To have the subject for today carry over into next Sunday.** (This is the *result* of vital teaching; you won't need any technique for this.)

What are the Arts of Teaching, by the new ways? Here are five: 1. Questioning for ideas, opinions. 2. Questioning for recall of facts, verbal formulas (drill). 3. Guided group conversation, and democratic procedure. 4. Discovering concerns, and leading toward resources. 5. Listening.

An Episcopal priest looks at TV, radio, press and films

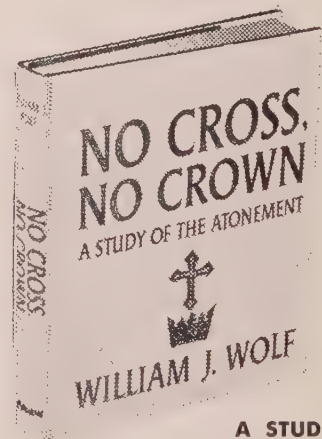


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by William J. Wolf
author of

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WHAT IS the purpose of being good? What is the reason for being righteous? This question probably does not trouble anybody over the age of 21, but it came into my mind the other day in connection with the efforts of an adult to find the right answer to a moral problem.

"VIRTUE is its own reward." That is an old and honorable maxim. The philosophical man or woman must come to a point at which something is valuable for its own sake — truth, beauty, justice, generosity, love. Unless there are some objectives in life that are not mere means of achieving something else, life can have no meaning at all.

THAT which is "useful" — i.e., instrumental in getting something else — is not valuable for itself but for the use to which it can be put. It is a tool, to be picked up or discarded as the occasion demands. The only things that are permanently worth striving for are things that are useless! Or did the argument strip a gear somewhere?

BUT WHAT seems to me to be really true, and really important, is that most of our moral problems are not ultimate problems. When one of us gets all wrapped up in the question, "What is the right course of action for me?" (with the usual note of harried urgency that accompanies our struggles in mature life) he may be attaching far too much importance to a particular decision in a particular case.

OUR LORD preached against anxiety. His followers have brought anxiety into the Church and set it up beside Him on the altar. "Did I do right? What if I did wrong? What must I do today, tomorrow, and the next day, to attain, or retain, the name of virtue?" This becomes the theme of much of our prayer life.

SO, I think it is relevant to ask, "What is the purpose of being good?" Surely its purpose is not to turn our lives into a set of terrified acrobatics on a tightrope stretched over the chasm of sin.

ST. PAUL, as usual, puts it in a nutshell: "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"BUT we have," he adds, "this treasure

in earthen vessels, to show that the transcendent power belongs to God and not to us."

THE PURPOSE of being good is to make manifest "the light of the knowledge of the glory of God in the face of Jesus Christ." You might say that our moral goal is not a high moral opacity but a high moral transparency. The thing above everything else that proves that we are fallen creatures is our persistent notion that evil is an active, positive thing, and goodness, a passive, negative thing. In fact, it is the other way around. Goodness is the streaming forth of the divine energy into the world. Evil is the inert, opaque obstruction to the divine light that has settled upon the clouded souls of men.

THE PURPOSE of being good is that something of the nature of God may be revealed in us. When it is put that way, we see the point of St. Paul's comment that we have this treasure in earthen vessels. If men see God in us, it is not because we are so good at revealing Him but because God is at work on their imaginations as well as on our wills.

THUS, it is only by a sort of figure of speech that our virtues can be called virtue. We do not need to scramble around collecting good deeds to buy our way into heaven — or into the modern American substitute for heaven, the good opinion of our neighbors. The angels rejoice at the good deed that is done in secret, or absent-mindedly, with the left hand not knowing what the right hand is doing.

IF OUR good deeds are such because they reflect the glory of God in the face of Jesus Christ, goodness is a matter of a whole person in a whole situation, rather than the rigid application of a set of moral maxims. To say this may seem to make our moral decisions more complex, but it really makes them simpler. Substituting God's will for our own becomes the issue, rather than a lengthy balancing-off of pros and cons.

WE KNOW we shall fail to substitute God's will perfectly for our own. But we can fool ourselves into thinking that we have weighed the pros and cons correctly and "done the right thing." Yet the real object of the moral choices with which God confronts us is to invite us to surrender our hearts to Him. And He will patiently accept that surrender one step at a time, as long as it is a matter of maturing little by little in His love.

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It's Up to You

Is your rector or vicar being paid enough to live on? Bishop Goodwin of Virginia, who is Chairman of General Convention's Commission on Clergy Pensions, has, in his forthright article in this issue [p. 14] presented the facts in regard to clergy compensation in the Episcopal Church.

Bishop Goodwin, in his division of the subject into the four factors involved — cash salary, rectory provision, pension protection, and travel allowance — sees some bright spots in the picture but some weak points also. "Generally speaking," he says, "the record of the Episcopal Church regarding rectories is reasonably satisfactory." And he goes on to mention the "sound actuarial basis" on which the Church Pension Fund is established, and the faithfulness with which its trustees have throughout the years carried out its principles.

There is room for improvement, Bishop Goodwin believes, even in these better features of the total picture; none the less they deserve underlining, if only to stimulate the will to improvement.

The weak spots in the Episcopal Church's compensation of its clergy seem to be in cash salaries and in travel allowance. This latter is of course needed especially for those clergy whose pastoral responsibilities cover a large geographical area. But it is safe to say that most clergy who have cars at all use them a great deal in the work of their calling.

Certainly the cash stipends of the clergy of the Episcopal Church are nothing to brag about, when one considers the number of years it takes a man to prepare for ordination. The normal course involves four years of college and three years of seminary training — seven years in all. Thus, if you are a Churchwarden or a vestryman, you will want to compare your pastor's salary with that of other professionally trained individuals — with that of physicians and lawyers, for example.

It is safe to say that every diocese now has a minimum salary figure for mission clergy — for those of its clergy who are in charge of non-self-supporting congregations in the diocese. But it is a sad fact that there are self-supporting congregations ("parishes" in the technical sense of the word) who pay their rector less than the minimum figure set by the diocese for mission clergy.

As a vestryman, you might check on this and see how

your rector's salary compares with the minimum figure for mission clergy in the diocese in which your parish is located. This figure can be obtained from your diocesan office.

Bishop Goodwin has in a clear and forceful manner presented the data. The parish vestries and, for the mission clergy, the diocesan authorities are the ones who alone can translate his recommendations into actuality. So, if you're a vestryman it's up to you.

Thoughts for Mid-Lent

The Fourth Sunday in Lent goes by many names. It is known as Mid-Lent Sunday from the fact that it falls approximately in the middle of the Lenten season. It is also called Refreshment Sunday because the Gospel for the day recounts how our Lord "refreshed" the multitude with the loaves and the fishes. It is called Mothering Sunday from the reference in the Epistle to "Jerusalem which is above" as the "mother of us all." It is sometimes called Laetare Sunday from the word (*laetare*, "rejoice") with which in the Roman rite the Introit ("Rejoice, O Jerusalem . . .") begins.

By whichever of its names Mid-Lent Sunday is known, the day is generally taken to mark a brief respite or halting place along the road of Lenten rigors. It is true, of course, that all Sundays in Lent, being Sundays, are not accounted fast days or days of abstinence; but Mid-Lent Sunday is often marked



by the singing of more joyful hymns, by flowers on the altar, and in some places by the use of rose-colored vestments.

Thus Mid-Lent Sunday, providing as it does in some measure a brief let-up in Lenten discipline, is a good time to rethink our Lenten rule. How have we been keeping it? Has the observance of it made us cross, edgy, difficult to get along with? In that case, perhaps it would be good, after prayerful consideration, to modify it for the remaining three weeks of Lent. Even the admission that we are not up to what we thought we were might, if humbly made, be of spiritual value. Perhaps on the other hand we have been unduly lax and could easily take on more for the latter half of Lent, or possibly for Passiontide or Holy Week.

Here are some things for us to think about as we make our Communion on Mid-Lent Sunday.

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Men's Clubs!



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Appointments Accepted

The Rev. Compton Allyn, formerly assistant at Christ Church, Cincinnati, will on May 5th become rector of Christ Church, Springfield, Ohio. Address: 401 E. High St.

The Rev. Jack Marion Bennett, formerly in charge of St. Simon's Church, Houston, Texas, is now in charge of St. John's Church, Battleboro, N. C.

The Rev. Robert L. Bettinger, formerly curate of St. James' Church, Bozeman, Mont., is now rector of Holy Trinity Church, Sulphur, La. Address: Box 867.

The Rev. David B. Birney, formerly assistant at St. John's Church, York, Pa., is now vicar of All Saints' Church, Hanover, Pa. Address: 101 Frederick St.

The Rev. Henry I. Burton, formerly curate of Christ Church, Lexington, Ky., is now vicar of St. Philip's Church, Harrodsburg, Ky. Address: 1813 Carolyn Dr., Lexington, Ky.

The Rev. William F. Christian, formerly rector of Holy Apostles' Church, Oneida, Wis., is now vicar of St. Katharine's Chapel, Baltimore. Address: 816 N. Eutaw St., Baltimore 1, Md.

The Rev. Gordon B. Davis, formerly in charge of St. John's Church, Chester, Va., will on May 1st become rector of Grace Church, Yorktown, Va.

The Rev. Edward T. Dell, Jr., formerly curate of St. John's Church, Roxbury Crossing, Mass., is now in charge of St. Paul's Mission, Millis, Mass.

The Rev. Walter E. Edwards, formerly vicar of Trinity Parish, Athens, Pa., is now vicar of St. John's Parish, Erie, Pa. Address: 1803 W. Twenty-Eighth St. (His father, the Rev. Edgar Van W. Edwards, may also be addressed at this number.)

The Rev. William T. Ferneyhough, formerly in charge of the Church of the Messiah, Mayodan, N. C., is now curate of Trinity Church, Baton Rouge, La. Address: 1557 Stuart Ave.

The Rev. H. Augustus Guiley, formerly rector of St. John's Church, Linden Hills, Minneapolis, is now chaplain of St. Timothy's House, student center at the University of Minnesota, and vicar of Holy Trinity Chapel, Minneapolis. Home: 4254 Harriet Ave., Minneapolis 9; office: 317 Seventeenth Ave. S.E., Minneapolis 14.

The Rev. Edward E. Hailwood, formerly rector of St. Mark's Church, Altadena, Calif., is now rector of St. Paul's Church, Salinas, Calif.

The Rev. E. Paul Haynes, formerly rector of All Saints' Church, Portsmouth, Ohio, will on May 12th become rector of Calvary Church, Cincinnati. Address: 3766 Clifton Ave., Cincinnati 20.

The Rev. Clyde L. Ireland, formerly in charge of All Saints' Mission, Clinton, S. C., the Church of the Epiphany, Laurens, and Holy Cross Mission, Fountain Inn, is now consultant for Christian education and director of Camp Gravatt, diocesan conference and camp center. Address: Diocese of Upper South Carolina, 505 Security Federal Bldg., Columbia, S. C.

The Rev. Edward W. Kilburn, formerly rector of Holy Trinity Church, Covina, Calif., is now vicar of St. Bartholomew's Church, Rivera, Calif. Address: 7225 Bequette.

The Rev. Carlos Arbra Loop, formerly rector of St. Andrew's Church, Greenville, S. C., is now rector of Ascension Church, Amherst, Va., and St. Mark's Clifford.

The Rev. Turner W. Morris, formerly in charge of St. Paul's Church, Martinsville, Va., and St. Luke's, Roanoke, will on April 1st take charge of St. Monica's Newberry, S. C.; St. Barnabas', Jenkinsville; and St. Simon's, Peak.

The Rev. Harry E. Owings, Jr., associate rector of St. Stephen's Church, Hollywood, Calif., is serving as interim rector.

The Rev. Charles Howard Perry, rector of St. Stephen's Church, Hollywood, Calif., for the past 10 years, will become rector of St. Mark's Church, Altadena, Calif., on May 1st.

The Rev. L. Bartine Sherman, formerly rector of St. Peter's Church, Charleston, S. C., and chaplain to Episcopal Church students at The Citadel, is now rector of St. Philip's Church, Durham, N. C. Address: 403 E. Main St.

Canon Reese F. Thornton of Christ Church Cathedral, Indianapolis, Ind., is now also vicar of St. Augustine's Mission, Danville, Ind. Address: Box 141, Danville.

The Rev. Jerome L. Wilson, formerly vicar of Grace Church, St. Louis, Mo., will on April 22nd become assistant at St. Matthew's Church, Evanston, Ill. Address: 2421 Hartrey Ave.

The Rev. William Ralph Woods, formerly assistant at the Church of the Redeemer, Houston, is now rector of St. Mary's Church, Hillsboro, Texas. Address: 310 N. Pleasant St.

Armed Forces

Chaplain (Lieut. j.g.) Allen F. Bray, USN, formerly addressed at Camp Pendleton, Calif., may now be addressed: Mobile Construction Battalion 6, Naval Construction Battalion Center, Davisville, R. I.

Chaplain (Lieut.) Calvin J. Croston, formerly addressed at MCB 10, c/o Fleet Post Office, San Francisco, may now be addressed: U.S. Naval Hospital, Navy 926, FPO, San Francisco.

Depositions

Osmond Henry Brown, Jr., presbyter, was deposed on March 4th by Bishop Stuart of Georgia acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee; renunciation of the ministry.

Clarence Doyle Smith, presbyter, was deposed on February 1st by Bishop Daniels of Montana (since retired as Bishop of Montana). The deposition was for causes not affecting moral character; renunciation of the ministry.

Charles Alfred Victor, presbyter, was deposed on December 4th by Bishop Voegeli of Haiti acting in accordance with the provisions of Canon 60, section one, with the consent and recommendation of the council of advice; renunciation of the ministry.

Ordinations

Priests

Alaska — By Bishop Gordon: The Rev. Francis Coleman Inge, on February 24th, at St. James Mission, Tanana, where he is in charge; presenter, the Rev. Randall Mendelsohn; preacher, the Rev. Carter van Waas.

The ordinand was also married in February to Miss Anne Mandeville of Mobile, Ala. The wedding took place in Mobile.

By Bishop Gordon: The Rev. Patterson Kelley on February 25th, at Good Shepherd Mission, Huslia, where he is in charge; presenter, the Rev. N. H. V. Elliott; preacher, the Rev. A. C. Zabriskie, Jr.

Indianapolis — By Bishop Kirchhoffer: The Rev. William Kenneth Williams, on February 16th, at St. James' Church, Vincennes, Ind., where he has been locum tenens and will be rector; presenter, the Very Rev. Dr. J. P. Craine, preacher, the Rev. E. L. Conner.

Lexington — By Bishop Moody, on December 27th, at St. John's Church, Versailles, Ky. (the Rev. A. R. McKinley preaching):

The Rev. Charles-James N. Bailey, vicar of Christ Church, Richmond, Ky., presented by the Rev. R. E. Barrett.

The Rev. Samuel E. Blackard, rector of the Church of the Ascension, Frankfort, Ky., presented by the Rev. Addison Hosea.

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thern Michigan — By Bishop Page: The Rev. W. Wiedrich, on March 1st, at All Saints' ion, Newberry, Mich., where he is vicar. He also serve St. John's, Munising; presenter, the Herman Page; preacher, the Bishop.

Ohio — By Bishop Whittlemore, retired Bishop Western Michigan, acting for the Bishop of : The Rev. Ronald Alan Smith, curate of Paul's Church, Norwalk, Conn., on January , at that church; presenter, the Rev. E. H. rt, Jr.; preacher, the Rev. Canon H. K. Arch- former principal of St. David's College, pper, Wales, now lecturer at Berkeley Divin- School.

ochester — By Bishop Stark, on February 23d, he Church of St. Mark and St. John, Rochester, Y. (the Rev. D. A. Stivers preaching): he Rev. Geoffrey L. Brice, presented by the W. P. Thompson; to be curate of Trinity orial Church, Binghamton, N. Y. he Rev. Everett H. Greene, presented by the G. L. Cadigan; to be rector of Trinity ch, Rockland, Mass. he Rev. Bruce E. Hanson, presented by the F. R. Fisher; to be curate of the Church of Mark and St. John. Address: 445 Rosewood r., Rochester 9.

outh Carolina — By Bishop Carruthers: The George LaBruce, on March 2d, at St. Paul's ch, Meggett, S. C.; presenter, the Rev. H. D. Bull; preacher, the Rev. A. N. Daunt; ordinand will serve both the church at Meggett Christ Church, Adam's Run.

Diocesan Positions

he Rev. L. Russell Clapp, vicar of St. Luke's ch, Stephenville, Texas, has been appointed n of the southwestern deanery of the diocese Dallas. Address: 1141 W. Sloan St., Stephen-

he Rev. Marshall V. Minister, rector of St. rles the Martyr Parish, Fort Morgan, Colo., been elected president of the standing com- tee of the diocese of Colorado.

he Very Rev. Dean T. Stevenson, dean of Leon- Hall, pre-theological residence of the diocese Bethlehem at Lehigh University, will add to his es the work of archdeacon of the diocese. He be installed as archdeacon at the diocesan vention in May.

Laymen

Miss Mary Kirk Moore, formerly of Greenville, C., is now a parish worker at Grace Church, nden, S. C.

Living Church Correspondents

Mr. John C. Cosby, Jr. is now correspondent for diocese of Upper South Carolina. Address: 1999, Greenville, S. C.

Mrs. Lois McLaughlin is now correspondent for diocese of Michigan. Address: 63 E. Hancock e., Detroit 1.

he Rev. John B. Whelan is now correspondent Korea. Address: Anglican Church in Korea, HQ Advance Base, C.C.K. British Army Post ce 3, via London.

Deaths

est eternal grant unto them, O Lord, d let light perpetual shine upon them."

The Rev. Arthur L. Kenyon, retired rgyman of the diocese of Ohio, died uary 20th in Burlingham, Calif. He s 72 years old.

Mr. Kenyon was born in Blackburn, England, educated at St. John's in York, England, and Kansas Theological School. He was ordained est in 1913 and served as rector of Christ urch and St. Luke's Church, Clover, Va., Banister parish, Chatham, Va., from 1917 il 1922. Other parishes served by Mr. Kenyon duded St. Paul's Church, Suffolk, Va.; Church the Nativity, Cincinnati, Ohio; Church of the ension, Middletown, Ohio; Trinity Church, iance, Ohio; and Trinity Church, Findlay, Ohio.

The Rev. George B. Kirwan, retired rgyman of the diocese of Tennessee, d December 27, 1956, at his home in cksonville, Ark. He was 89 years old. r. Kirwan was born in Glasgow, Scotland, d studied for the priesthood at the DuBose morial Training School, Monteagle, Tenn. He

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was ordained priest in 1926. From 1923 until 1926 he served as deacon-in-charge of St. Andrew's Church, Harriman, Tenn., and from 1926 until 1931 he was priest-in-charge of Christ Church, Rugby, Tenn. He was priest-in-charge of St. Raphael's Mission, Monterey, Tenn., from 1931 until his retirement in 1942. After his retirement the mission was closed and Mr. Kirwan stayed on as a caretaker until 1944 when the property was sold. He lived in Jacksonville, Ark., from 1944 until the time of his death. He is survived by a brother in England.

The Rev. Bruce William LeFebre, rector of St. John's Church, College Park, Ga., died February 11th at the age of 35 in Cincinnati, Ohio, while attending the conference on Christian Education of the National Council of Churches.

Mr. LeFebre was a graduate of Virginia Theological Seminary and was ordained deacon and priest in 1949. He served as an assistant at St. Luke's Church, Atlanta, from 1949 to 1951, and as rector of the Church of the Holy Innocents, Henderson, N. C., and priest in charge of St. John's, Henderson, and Holy Trinity, Townsville, N. C., from 1951 until 1955 when he went to St. John's, College Park. A new church was built at St. John's, College Park, while he was there. Mr. LeFebre had assumed the chairmanship of the diocesan department of Christian Education in January, and, according to Bishop Claiborne of Atlanta, had "taken up his new duties with great enthusiasm and careful planning."

He is survived by his wife, Jessie; three children, George, Janette, and William; his mother, and one sister.

The Rev. William A. Thomas, who was serving as supply rector of the Little Snake River Parish, died of a heart attack on January 11th at Dixon, Wyo. He was 68 years old.

Mr. Thomas had retired from the active ministry in November, 1956, when he resigned as vicar of St. John's Church, Jackson, Wyo. He was born at Chillicothe, Ohio, and was a graduate of Kenyon College, and Bexley Hall. He was ordained priest in 1915. Among the parishes served by Fr. Thomas were Christ Church, Xenia, Ohio; St. Mark's Church, Nenana, Alaska; St. Thomas Mission for Eskimos, Pt. Hope, Alaska; All Saints' Church, Anchorage, Alaska; St. John's Church, Jackson, Wyo.; Trinity Church, Kingman, Ariz.; St. John's Church, San Bernardino, Calif.; St. Peter's-by-the-Sea, Sitka, Alaska; St. Thomas Church, Port Clinton, Ohio; and Trinity Church, Thermopolis, and St. Andrew's Church, Meeteetse, Wyo. He is survived by his wife, Ruth, and two sons.

The Rev. Leon P. F. Vauthier, retired priest of the diocese of Maryland, died in Ridgeville, Md., on February 19th. He was born in Beaucourt, France, in 1876.

Mr. Vauthier was ordained deacon in 1915 and priest in 1916. He was chaplain at the workhouse on Blackwell's Island, New York, from 1917 to 1919; rector of Severn Parish, Md. (St. Stephen's, Millersville; St. Paul's Chapel, Crownsville, St. John's Chapel, Gambrills) from 1919 to 1930, and assistant at Memorial Church, Baltimore, in 1932 and 1933. From then until his retirement in 1956 he served as rector of Zion Parish, Urbana, Md., and priest-in-charge of Linganore Parish, Md. (Grace Church, New Market, St. James', Mt. Airy).

Survivors include his wife, Lucy Woodward Vauthier; a son, David W. Vauthier, of Baltimore; and a daughter, Mrs. Elizabeth V. Seitz of Ridgeville, Md.

Charles A. Barbier, of Glen Ridge, N. J., who for 72 years had sung in the Easter services of Trinity Church, New York City, died in Presbyterian Hospital, Newark, on February 5th. He was 81 years old.

Mr. Barbier joined Trinity choir in 1885 as a boy soprano of eight years, and sang regularly with the group until he was 15. Thereafter he never missed his Easter Sunday service commitments, commuting from Jersey City by horse car and ferry for many years. Surviving Mr. Barbier, who was the retired president of Soney and Sage Co., Newark law book publishers, are his wife, a daughter, and a son.

Martha Derickson Bringhurst, 80, wid-

ow of Frederick Bringhurst, died in Wilmington, Del., on February 23d.

Mr. Bringhurst, who died in 1955, had been treasurer of the diocese of Delaware for over years. He left some property to St. Barnab's Church, Marshallton, for expansion. Mrs. Bringhurst was also an active Churchwoman until 20 years, serving as president of the Woman's Auxiliary of the diocese. She taught in the Church School of the Cathedral Church of St. John's, Wilmington, from the age of 13 to the age of 70.

General William F. Daugherty, retired U. S. Army officer, died December 2, 1956, in Tacoma, Wash.

Gen. Daugherty served the diocese of Olympia as a vestryman, diocesan keyman, first chairman of the Department of Properties, councilor, member of the Standing Committee, and a deputy General Convention. He was one of the centennials and daughters of the diocese to whom the Bishop's Cross was first awarded. Gen. Daugherty is survived by his wife, Helen Anderson Daugherty; a son, Major William A. Daugherty; a daughter, Mrs. Thorne Corse; and three grandchildren.

Sallie Hews Phillips, 84, widow of the Very Rev. Ze Barney T. Phillips, former dean of Washington Cathedral and Chaplain of the United States Senate, died at her home in Washington, D. C., on February 10th after a long illness.

Mrs. Phillips was married to Dean Phillips in 1906 when he was rector of Trinity Church, Chicago. Her husband was rector of the Church of the Epiphany from 1924 to 1941, when he was named dean of the cathedral. He was Senate Chaplain from 1927 until his death in 1942. Mrs. Phillips was president for many years of the Epiphany Church Home Board and served on the board of the House of Mercy and All Hallow's Guild. She is survived by two daughters, Mrs. Robert McClenahan and Mrs. Guida R. Perazich.

Mrs. Fred G. Ramsey, 70, died suddenly at her home in Daytona Beach, Fla., on December 27, 1956.

Born and reared in Knoxville, Tenn., she was a life-long member of St. John's Church and an active member of the Woman's Auxiliary there. She was president of St. John's Auxiliary in 1919 and 1931; president of the Woman's Auxiliary of the diocese of Tennessee, from 1934 until 1936; and president of the Woman's Auxiliary, province of Sewanee, 1938 until 1942. When Mr. Ramsey retired 10 years ago they moved to Daytona Beach, Fla., where Mrs. Ramsey became an active member of St. Mary's Church. At the time of her death she was chairman of one of the Auxiliary chapters and treasurer of the Woman's Auxiliary. She is survived by her husband; one son, Fred Ramsey, Jr.; three grandchildren; and a brother, Emile Sehorn.

Florence Heisler Tate, widow of the Rev. Martin L. Tate, died January 20th at Harrisburg, Pa. She was 82 years old.

Her husband died in 1938 after serving as Episcopal priest for many years. His last parish was Holy Trinity Church in Memphis, Tenn. Survivors include one daughter, Mrs. Arthur C. Lichterberger, and one son, Paul A. Tate.

Miss Maria R. Willard, 69, died at her home in Wilmington, Del., on February 1st after a brief illness.

Miss Willard was born in New York State but had lived in Wilmington for 65 years. She was a member of the Altar Guild and Woman's Auxiliary of St. Andrew's Church, Wilmington. She is survived by a sister, Miss Lola Willard, and a cousin.

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Previously acknowledged \$ 946.
Receipts March 11th through March 19th 212

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The Living Church

LETTERS

Continued from page 3

the individual soul to God. In missing its motive, Christianity still goes forward at a snail's pace as it carries within itself jet potential only waiting to be released.

HELEN E. BENTLER
Horsesheds, N. Y.

Acolytes

Everyone at the Church of St. Mary the Virgin is delighted with the lovely picture of the Acolytes' Festival in the March 3d issue

THE LIVING CHURCH. I am particularly excited that it is so clear and with movement and spirit which no photographer seems to have got before. I have worked with many children and have been often disappointed. Therefore, added to the pleasure of working with Jean Speiser, is satisfaction in the results obtained.

(MRS.) ELIZABETH BUSSING
Brooklyn, N. Y.

"Award" System

Speaking for myself may I say that articles appearing in THE LIVING CHURCH from time to time on Church school programs and techniques being worked out in a variety of parishes have been most informative and stimulating. The most recent article on Grace Church, Hinsdale, Ill., is an excellent exam-

ple of these most useful contributions to our knowledge and understanding.

It occurs, however, that such reports as I have read have all failed to enlighten us on one of the most vexing problems of Church school administration . . . the question of "awards." Once upon a time the practice of handing out bright badges, and strings of badges, for attendance was the accepted order, and child psychology notwithstanding, it appeared, at least, to work. Perhaps this practice worked (with a modicum of complications) because we expected somewhat less of the children, and they had less difficulty meeting the requirements. Perhaps, again, the system worked because life generally was less complex. And not least, perhaps it worked because we were less aware of engendering "inferiority complexes" and such things among children whose feelings and reactions we now feel bound to safeguard most assiduously.

Whatever the acceptance of attendance awards in time past, it now appears to be a suspect institution. Our more sensitive regard for the "psychological effects" of rewarding or penalizing has made of the attendance award system a merry-go-round on which rectors and Church school staff continue a dizzy and unprogressive revolution. The attempt to be understanding without being casual about absences; to be kind without being indulgent; and to take proper cognizance of the implication of one child's presence or absence as compared with that of another child, has plunged some of us into a preoccupation with

"awards" which is all out of proportion to the job at hand.

I do not doubt that some parishes have hit upon satisfactory solutions to this whole question, and I for one would profoundly appreciate knowing what they are doing about it.

(REV.) GEORGE SCHIFFMAYER
Rector, Church of the Redeemer
Elgin, Ill.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

March

31. St. David's, Cambria Heights, N. Y.

April

1. St. John's, Norristown, Pa.; St. Bartholomew's, Hohokus, N. J.; St. Matthew's, Unadilla, N. Y.; St. James', Canton, Pa.
2. St. Michael's Monastery, St. Andrews, Tenn.; The Rev. Arthur E. Johnstone, Oak Park, Ill.
3. St. George's, Englewood, Col.; St. Ann's, Clare, Mich.
4. Good Shepherd, Kansas City, Mo.
5. St. Simon's, Brooklyn; Trinity, Peru, Ind.; St. George's, Schenectady, N. Y.; St. George's, Utica, N.Y.; Our Saviour, Sherburne Centre, Vt.; St. Andrew's, Buffalo, N. Y.; Guardian Angels, Fort Campbell, Ky.; Calvary, Seaside, Ore.; Oratory St. Hilary's-in-the-Hall, Milwaukee, Wis.
6. St. John's, Bisbee, Ariz.; Our Saviour, Chicago.

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March 31, 1957

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ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. F. J. Kennedy, D.D., dean
Sun 8 & 10:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) In 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

KEY—Light face type denote AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex. B. Wilkes, D.D., r
Sun 8, 9, 11 H Eu, 3 EP (Chinese); H Eu Daily
7:30, also Tues 10 & Wed 9; MP Daily 7:15;
C Sat 12-1

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanneke, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

BATH, N. Y.

ST. THOMAS' Rev. Samuel E. Purdy
Sun 7:45 Mat & HC, 10:30 Family Service & Ser;
Daily MP & EP 9 & 6 (ex Mon); Wed 7 HC;
HD 9:30 HC; Lent: Ev & Med Thurs 8; C Sat 5-6,
& by appt

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. L. Castleman, r
Sun 8, 9:15 & 11; Wed 10 HC; 8 EP

NEW YORK, N. Y.

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Special Lenten
Services Mon-Fri 12:15. Church open daily for
prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6



NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily H
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:1

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Stuc
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 1
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 3
Sun 8, 9:30, 11, Ev 6; EP Mon thru Fri 6; HD
Wed HC 10; Fri HC & Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:4
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:1
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mon
daily 7, ex Tues & Thurs 10; Sol Ev & Sta
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-8

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